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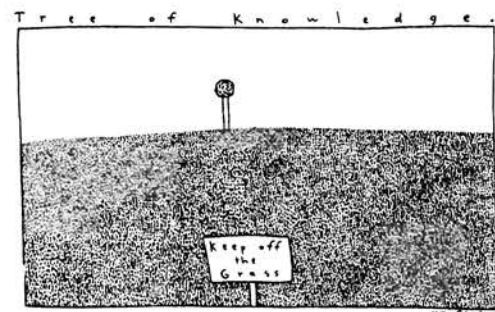
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Subscriptions run from January to December and include 4 issues of *Link-Up* and the *Link Directory of Skills Exchange* when published. Members of LINK in the UK receive two copies of *Link-Up* - one to keep and one to pass on to colleagues overseas. Membership is free to library and information workers in developing countries.

JOINT ISSUE

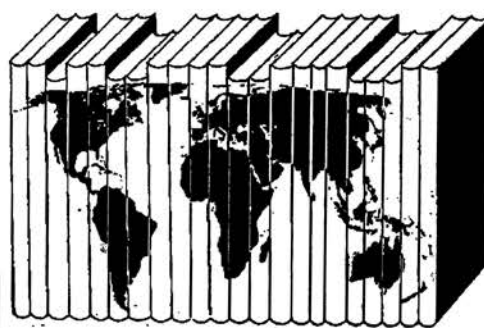
INFORMATION FOR SOCIAL CHANGE

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THE NEWSLETTER OF LINK:
A NETWORK FOR NORTH-
SOUTH LIBRARY
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LINK / Information for Social Change CONFERENCE PROCEEDINGS

LIBRARIES AND SOCIAL AND POLITICAL EXCLUSION: AN INTERNATIONAL PERSPECTIVE

24TH APRIL 1999, OVERSEAS DEVELOPMENT INSTITUTE, LONDON, UK.

LINK: A NETWORK FOR NORTH-SOUTH LIBRARY DEVELOPMENT

Librarians and information workers all over the world share many common problems and experiences. Many workers, especially in the "South" have developed library techniques to suit local conditions. Their solutions, however, may be applicable elsewhere. To facilitate the sharing of these ideas, some interested librarians got together to form LINK.

LINK is a network that intends to be an informed, experienced and realistic forum that will raise awareness of "Third World" library issues within the information-related professions of the "North". It aims to link librarians and libraries in the "South" with colleagues worldwide, for their mutual benefit, and to provide support, briefing and continuing information to individuals who intend to do information work in developing countries.

Specific objectives and activities of the group include:

- ◆ Raising awareness among professional bodies and related organisations in the information world.
- ◆ Raising awareness among individual librarians through personal contact, and other activities, such as talks, articles and meetings.
- ◆ Raising awareness among staff and students of UK library schools.
- ◆ Providing information and support to individuals before, during and after their work overseas.
- ◆ Supporting students, librarians and information workers from developing countries who are in the UK.
- ◆ Supporting librarians and information workers in developing countries.
- ◆ Producing a newsletter to inform, link and support participants' activities.
- ◆ Producing a directory of network participants and other resources that can facilitate the main aims of the network

Who are we?

Most of us are librarians who have worked alongside local colleagues in libraries and information centres in developing countries, trying to provide basic services and solve problems on a day-to-day basis. Much of this experience, though not all, has come from "volunteer" projects associated with organisations like VSO, UNAIS and CUSO. Returning home is not the end of our interest and involvement in Third World library development. We want to keep these issues visible, and also contribute in various ways to further development and improvement of libraries and information centres worldwide.

If you are interested in these issues, or have useful experience or ideas to share, we would like you to participate with us in some or all of the network's activities.

Contents

Network Update	3
Conference Proceedings:	
<i>Returning a stare; People's Struggles for Political and Social Inclusion</i>	3
The State, Communities and Public Libraries : their role in tackling social exclusion	10
Researching the disappeared in Chile during the Junta	16
Access for all: Libraries and Distance Learning in Tanzania	25
Libraries and Information Provision in Contemporary Russia	27
Public Libraries and Social Exclusion - an International Perspective: Conference recommendations	31

Network Update

These are the papers presented at the 5th Link/ISC conference on 24th April 1999 at the Overseas Development Institute in London. A fascinating and hugely rewarding experience it was to all who attended. *Link-Up* editors have been delighted to receive other articles from members, which will appear in September's issue. We are also unable to bring you the promised paper from Sandy Berman. The replacement paper is from Agatha Haun of the German-Russian Exchange on libraries and information provision in contemporary Russia.

Gill Harris and Ruth Creamer

Returning a Stare; People's Struggles for Political and Social Inclusion

By Shiraz Durrani

"The native, the exotic, the victim, the noble savage, is looking back, returning a stare" Derek Walcott (1999) *What the Twilight Says*

NOTE: This is a short version of the original Working Paper No. 6. The full version includes the resistance of various groups mentioned: Chile, the protest movement, Adivasis, Kenya and Kurdistan. The full paper is available from Rebecca Linley at the above address.

PART 1 - INTRODUCTION

Scope

This paper examines the way people in different societies struggle against poverty and exclusion and the means they use. Wherever possible, the central role of information in

these struggles is highlighted. It is hoped that this will help in understanding the central role that public libraries should play if they are going to be relevant to the needs of the people.

While information about the reality of struggles of people around the world is readily available, it in no way forms the understanding of the "general public" in Britain. The screaming headlines of Western superiority and "Third world" backwardness carried in the tabloids and the cursory reporting in radio and TV news are all that influence public opinion. The rich experiences of those in the majority world who take control of their destinies are either distorted or mostly ignored. Nor is there evidence of an intelligent understanding, let alone questioning, of world and British events in the "mainstream" media.

It is in this context that one starts understanding how limited and reactive a role public libraries and the library and information profession have chosen for themselves. Any serious study of the role of public libraries needs to question the "neutral" role that public libraries have adopted. In reality this is no neutrality - it is a limited, narrow role of disseminating information and entertainment that serves the needs of a very small section of the people. Any challenge to this role is immediately attacked by "professionals" as "political correctness" which is interpreted as something undesirable and so rejected.

It is interesting to note that while British public libraries (many initially established with Carnegie Corporation's support) are busy judging their success in terms of number of loans of "popular fiction", and the number of people entering libraries, the Carnegie Corporation is taking a fresh look at public libraries in Africa with a view to finding a new model of Public and Community libraries which provide access to information that is relevant to the needs of the majority of people. (INASP, 1999).

This paper brings together the struggles of several "excluded" peoples and looks at the methods they use to end their exclusion. The central role that education, information, and information technologies play in these struggles gives a clue to the potential role of public libraries everywhere.

Capitalism and Social Exclusion

People's struggle is primarily waged around satisfying basic material needs for survival: food, clothing, and shelter. The seriousness of exclusion facing a large part of the world's population is shown in the fact that "half the world's people lack basic sanitation services, while more than a billion lack drinking water - and in much of the developing world these numbers are rising." (Ghazi, 1999).

Two broad characteristics in every capitalist country are a sharp social division along class lines and a class struggle with varying degrees of intensity. At the economic level, these struggles can be seen as struggles for inclusion in the share of national wealth, to own land and resources, to have a decent job with a living wage. At the political level, the struggle is for inclusion in the decision-making process. At the social

and cultural level, the struggle is to have the right to belong to a particular nationality, to use people's own language, and to practice one's own culture. The rights to organise, to get relevant education and information and to benefit from technological achievements are rights for which many excluded people have often given their lives.

Public libraries have an important role to play in these worldwide struggles of the people of all nationalities and all countries. Yet as international finance consolidates its stranglehold over the lives of people and countries following the end of the so-called cold war, national governments and local authorities are being forced to follow the social and economic policies laid down by international finance and its agencies, the International Monetary Fund and the World Bank. The resources available to governments to support education, information and knowledge through public libraries are consistently shrinking. The relentless drive towards "privatisation" results in an ever-reducing role of local authorities by decreasing the funds available to them to run social and educational services such as public libraries.

This does not imply that people have given up their struggle for a relevant information system. While their main struggle is at the economic level, the provision of relevant information and education is considered essential for success in people's struggles everywhere. There is a general recognition that no liberation can be won without getting control of the means of mass communications.

A note of warning needs to be made here: when looking for relevant information systems among those struggling for liberation, we should not expect to find magnificent buildings with huge bound volumes, nor clean lines of the latest computers and networks. The resources for these have long gone to sustain fabulous lifestyles elsewhere. What we will find instead is a highly sophisticated network of information flows using whatever technologies are readily, cheaply and locally available. The lesson to be learnt is that it is not the high gloss ICT products that are needed for people to be included in the social, political and economic lives of their countries. After all, with all the wealth that USA and Britain have, they have not even begun to address the problem of social exclusion. Struggling people everywhere are taking steps to end their exclusion in a long struggle.

PART 2 - EXCLUSION AND GLOBALISATION

The process of exclusion is evident in all capitalist countries. This is not accidental, as the division of society into classes implies that some people are "over-included" while others are excluded from social, political and economic life. The process of exclusion has been accelerated in the last part of this century with the collapse of the USSR. Capitalism is now free to extend and intensify its ideology of "profits before all else." The process of globalisation of this period has created its own record of social exclusion.

Globalisation and exclusion have had a profound impact on the information field. We need to see what these terms mean and exactly what effects they have had on the

information field.

Social exclusion

Social exclusion is a concept proposed by the social policy think-tanks of the European Union's Commission, and adopted by the United Nation's International Labour Office. Castells (1998, p.73) describes social exclusion as "the process by which certain individuals and groups are systematically barred from access to positions that would enable them to an autonomous livelihood within the social standards framed by institutions and values in a given context. Social exclusion is, in fact, the process that disenfranchises a person as labour in the context of capitalism."

The British Government's Social Exclusion Unit uses Duffy's definition of Social Exclusion: "an inability of individuals to participate effectively in economic, social, political and cultural life, alienation and distance from the mainstream society" (King, 1999). King discusses the differences between the terms "poverty" and "social exclusion". He defines poverty as a "lack of material resources" and social exclusion as a "highly dynamic and complex notion which explains not just how many poor people there are, but what poverty actually *is*, and how it fits into the larger social, economic and political makeup of a given locality." [His emphasis].

For the purpose of this paper, the terms "poverty" and "social exclusion" will be used to indicate both aspects mentioned by King. The term "social exclusion" may be comparatively new, but the phenomenon it describes has been with us for a long time. Poverty in the South as well as in the North has existed for hundreds of years. Whatever name it has been given, the majority of population of the world has always lived an excluded life.

It is thus important to understand the conditions that give rise to a person or a group being "socially excluded". As used in literature currently, the term needs to be understood as a particular manifestation at a particular historical stage in the development of capitalism. The globalisation context of capitalism at the end of this millennium will be examined in the next section. The process of exclusion is a dynamic one, changing over time and space affecting different groups of people in different ways. Castells (1998, p.73) explains this aspect thus: "social exclusion is a process, not a condition. Thus its boundaries shift, and who is excluded and included may vary over time, depending on education, demographic characteristics, social prejudices, business practices, and public policies."

It is worth remembering that it is not only individuals and individual communities that are excluded from enjoying economic benefits that a society is capable of generating. Entire countries and regions are often excluded, for example Sub-Saharan Africa with its 500 million people. The reason for this exclusion can be explained in the context of the development and expansion of capitalism worldwide. Castells (1998, p.74) says that these regions are excluded because they are "non-valuable from the perspective of informational capitalism and they do not have significant political interest for the

powers that be and so are bypassed by flows of wealth and information, deprived of the basic flows of wealth and information, and ultimately deprived of the basic technological infrastructure that allows us to communicate, innovate, produce, consume, and even live, in today's world. This process induces an extremely uneven geography of social/territorial exclusion and inclusion, which disables large segments of people while linking up trans-territorially, through information technology, whatever and whoever may offer value in the global networks accumulating wealth, information, and power."

It is thus clear that exclusion is not an isolated phenomenon, an unexplainable side effect of global development. It is in fact an essential outcome of capitalist development and is allowed to continue as a basis for the development of capitalism. A sobering fact that forms the background to our discussion is worth mentioning here: the world population is 5.9 billion. Out of this, 800 million people are hungry today - excluded from the very basic means of staying alive (Pretty, 1999). The world already produces enough food to provide everyone with a nutritious and adequate diet - on average, about 350kg of cereal per person. A clue to understanding causes of world hunger is in these facts: The poorest 60 per cent of the world's population share just 4.5 per cent of the world's income, and 20 per cent of the richest share 83 per cent (Brittain, 1999).

Capitalism does not distinguish between the North and South in inflicting exclusion on people. It is not only in the poorer, industrially undeveloped world that exclusion exists. In the USA, for instance, "the human rights situation is such that that the social vice whereby the rich get ever richer and the poor get ever poorer has reached its extreme; tens of millions of vagabonds, beggars, destitute, and unemployed wander on the edge of their basic right to live." (Democratic People's Republic of Korea, 1999). Yet the USA boasts the most advanced industrial and electronic base in the world, creating unbelievable wealth for a small proportion of its population. It is not beyond the realm of possibility to eliminate exclusion if economic and political will existed. It is the financial/industrial capital which, in the USA as well as internationally, opposes such elimination.

Globalisation

By its very definition, capitalism divides people along class lines. Working class people as a whole are historically excluded from enjoying the social wealth created by their labour. Hence the system creates a class that is automatically excluded from wealth, power, education and information. But this process of exclusion has been intensified in recent years. There has been a qualitative change in the process of social exclusion in the last quarter of this century on a global level. Castells (1998, p. 1) explains these changes as a "technological revolution, centred around information (which) has transformed the way we think, we produce, we consume, we trade, we manage, we communicate, we live, we die, we make war, and we make love: a dynamic global economy has been constituted around the planet, linking up valuable people and activities from all over the world, while switching off from the networks of the power and wealth, people and territories dubbed as irrelevant from the perspectives of

dominant interests."

Capitalism began a new phase with the end of the international communist movement in the 1970s and 1980s and used the networking logic of the Information Age. Capital, no longer having to contend with opposition from socialism was now free to roam the world wherever excessive profits were to be made. While this aggressive phase of capitalism resulted in increasing economic growth in some countries and regions, its own logic ensures that millions of people and large parts of the world remain excluded from growth. Many areas have thus experienced a decline in national product as capital moves out of less profitable countries and regions. The social and economic consequences of this global search for profit inevitably leads to marginalising and excluding millions of people around the world.

An important qualitative change brought about by globalisation is the change in the balance of power between labour and capital. Sivanandan (1999) explores the causes for the change and the shift in balance of power:

The technological revolution of the past three decades has resulted in a qualitative leap in the productive forces to the point where capital is no longer dependent on labour in the same way as before, to the same extent as before, in the same quantities as before and in the same place as before. Its assembly lines are global, its plant is movable, its workforce is flexible. It can produce ad hoc, just-in-time, and custom-build mass production, without stockpiling or wastage, laying off labour as and when it pleases. And, instead of importing cheap labour, it can move to the labour pools of the Third World, where labour is captive and plentiful and move from one labour pool to another, extracting maximum surplus value from each, abandoning each when done.

All of which means that the relations of production between capital and labour have changed so fundamentally that labour (in the developed capitalist world) has lost a great deal of its economic clout, and, with it, its political clout. And that in turn gives a further fillip to technological innovation, and imbibes capital with an arrogance of power that it has seldom enjoyed since the era of primitive accumulation.

Thus globalisation serves the interests of a minority rich elite which controls the wealth and resources of the "global world". As Lazarus (1999, p.97) says "globalisation directly serves the interests of some people and that there is an intricate structural connection between the obscenely burgeoning prosperity of this minority and the steady immiseration of the vast majority of the world's population."

The social, political and economic control over the majority world by forces of global capital has resulted in massive poverty - total "social exclusion" - for a majority of people. Sivanandan (1998, p.14) describes the reality of the new globalised world:

'Today, there is not even the seedling vestige of an independent economic life. Agriculture has ceded to agribusiness, food production to the production of cash crops, staple foods like rice to cheap foreign imports like wheat. Education, the staple diet of Third World countries' economic and social mobility, has been priced out of the reach

of the poor to produce an elite which owes allegiance not to its own people but to 'opportunities in the West'. The farmers have no land, the workers have no work, the young have no future, the people have no food. The state belongs to the rich, the rich belong to international capital, the intelligentsia aspires to both. Only rebellion offers release. Hence the insurrection when it comes is not class but mass, sometimes religious, sometimes secular, often both, but always against the state and its imperial masters.

In the meantime, Globalisation destroys workers' rights, suppresses civil liberties and negates democracy. It dismantles the public sector; privatises the infrastructure and determines social need. It free-floats the currency and turns money itself into a commodity subject to speculation, so influencing fiscal policy. It controls inflation at the cost of employment. It creates immense prosperity at the cost of untold poverty. It violates the earth, contaminates the air and turns even water to profit' (Sivanandan, p.14).

In effect globalisation has created deeply divided societies (both in the Capitalist developed countries as well as in the majority world) - what Sivanandan (1998,p.15) calls "that third of society that Information Capitalism and the market have consigned to the underclass as surplus to need" and which Hutton (1995) calls "the absolutely disadvantaged" 30 % of the "thirty, thirty, forty society".

These developments have resulted in an increased social exclusion for an increasing number of people. Kundnani (1999) explores the dynamics of social exclusion:

'The relationship between the wealthy and the poor is changing from one of exploitation to indifference. The role of the nation is changing from that of mediator between the nation's labour and capital to establishing the right infrastructure for foreign investment. The axis of power is shifting from exploitation of poor nations by rich to the indifference of a global elite in every nation towards the increasing poverty of their own people'.

Gray (1998) records the social effects of globalisation - '...over a hundred million peasants becoming migrant labourers in China; the exclusion from work and participation in society of tens of millions in the advanced societies; a condition of near near-anarchy and rule by organised crime in parts of the post-communist world; further devastation of the environment.'

Castells dates the forces of globalisation and informationalisation from the end of Soviet communism and the "hurried adaptation" of Chinese communism to global capitalism. Previously, the 1917 Russian Revolution and the international communist movement had been the dominant political and ideological phenomena of the twentieth century. Castells sees the end of the Soviet Union as resulting from its inability to '...manage the transition to the Information Age'.

Kundnani (1999, pp. 49-50) sees '...the economic paradigms of the industrial age in the process of being replaced by new paradigms of the globalised, information age.' He

says:

'Developments in information technology since 1970s have made possible new forms of economic organisation in both manufacturing and also in media industries, which have undergone substantial changes in the last twenty years. The huge growth in the spread of digital telecommunications over the last ten years has accelerated this process, leading us to the brink of a new era of capitalist development. One aspect of these new forms of economic organisation is the process of globalisation'.

Elliott (1999) looks at the contradictions created by globalisation and technological developments at the end of the second millennium:

This is the age of the Internet, yet 80 per cent of the world's population have never made a phone call. This is the age of democracy, yet the world's richest three men have assets that exceed the combined GDP of the 48 poorest nations.

Muddiman (1999) sums up the relation between capitalism and social exclusion:

'The key thing is that the "Information Revolution" has actually made things worse. The "Information Society" is not just neutral or "up for grabs", but actually bound up with the forces that perpetuate exclusion and intensify it'.

This intensification of exploitation of the majority world has created a corresponding intensification of contradiction within countries and globally. People throughout the world are struggling against increasing exploitation and against capitalism as a whole. Thus as globalisation creates the global capitalist, so it also creates conditions on a global scale for resistance to it. It is this resistance to capitalist super-exploitation, to the total social exclusion, that we now turn to.

The State, Communities and Public Libraries : their role in tackling social exclusion by John Pateman

This paper uses Miller's (1998) models of communities and the role of the state to analyse four different approaches to tackling social exclusion :

1. Emerging capitalist countries (in transition from planned to market economies) such as the ex-Soviet Union and former socialist countries in eastern Europe base their approach to social exclusion on exclusive diversity. This requires self-sufficient communities in which the state intervenes only in extremes. In these countries the standard of living is falling and the previously well developed library infrastructure has deteriorated.
2. Developed capitalist countries (market economies) such as those in the UK and western Europe base their approach to social exclusion on voluntary inclusion. This requires universalistic services in which the state seeks to avoid dependency and remove threats to mainstream society. Public services, including public libraries, are

10 *Link-Up 11(1/2) March / June 1999 ISC No 9. Summer 1999*

being encouraged to become less dependent on the state. This has led to the development of public-private initiatives, growing commercialism and the extension of charging.

3. Socialist countries (planned economies) such as those in China and Vietnam base their approach to social exclusion on required inclusion. This requires universal and tailored services and a shared moral code in which the state uses compulsion if necessary. Education and libraries are viewed as basic requirements in building socialism, although the introduction of foreign capital may affect these developments.
4. Communist countries (working towards communism) such as Cuba and North Korea base their approach to social exclusion on universal and tailored services and arbitration in which the state encourages political engagement. Education and library provision is comprehensive and free, despite years of economic blockade.

We have used two sets of performance indicators to measure social exclusion around the world : New Labour's official indicators, "Monitoring poverty and social exclusion", developed by the New Policy Institute (1998) ; and a set of alternative indicators, "The World Guide", developed by the Third World Institute (1999).

Education, Literacy and Libraries

Exclusive Diversity

In the ex-Soviet Union and the former socialist states of eastern Europe, the education system has deteriorated with fewer children attending school and gaining qualifications. Fewer young people are gaining basic qualifications or entering higher or further education.

As Valley (1999) has pointed out : "Democracy depends on an educated electorate. It is likely to degenerate as a growing proportion of the population cannot read or understand arguments about budgets...Because education helps social cohesion, the prospects for inter-ethnic conflict is likely to dramatically increase". There is already evidence of this happening in parts of the former Soviet Union, such as Chechnya.

The ex-Soviet Union was amongst the world's greatest producers of books (nearly 4 million each year). It possessed the largest number of libraries in the world (330,000). The country's information collection was one of the world's largest (over three billion volumes in total). Approximately seven titles per head of population were printed annually. UNESCO, for many years, referred to these Soviet achievements in the production and dissemination of information to the majority of its society, as a model to be emulated by other countries. Today that model is in ruins. Libraries have closed, staff have been sacked and book budgets have been cut. The status and pay of library staff have been reduced. Book publishing is at an all-time low and book prices are out of the reach of most ordinary people (Pateman, 1995).

A similar picture can be found in the former socialist countries of eastern Europe. Yugoslavia has witnessed the destruction of libraries in many of its constituent

ISC No 9. Summer 1999 Link-Up 11(1/2) March / June 1999 11

provinces (in Croatia alone over 200 libraries have either been put out of action or destroyed). Economic sanctions have made it difficult to rebuild the library infrastructure. In the Ukraine library staff earn the equivalent of 20 dollars a month. Many Romanian libraries have been closed or privatised and rely on international donations. Inflation has ruined many publishers in Czechoslovakia, and East German libraries have suffered the imposition of western content and organisational structures. Polish libraries are desperately short of resources and library subscriptions are being introduced in Hungary. In the capital of Albania, all but two branch libraries have been closed (Pateman, 1995).

Voluntary inclusion

In the UK Black children are more than three times as likely to be permanently excluded from schools as white children. School achievement levels are of concern, with a large number of failing schools. Educational standards are also being reviewed with the introduction of initiatives such as a literacy hour in schools to increase the number of people who leave school with basic reading skills. Access to higher education is now partly based on ability to pay tuition fees. While the percentage without qualifications has declined, nearly a third of 19 year olds still lack a recognised basic qualification, such as an NVQ level 2 or five GCSEs.

Libraries in the UK are under threat from reductions in funding. This has led to library closures, staff reductions, fewer opening hours and cuts to the bookfund. In their study of access to public libraries Proctor, Lee and Reilly (1998) show that at least 179 building-based libraries in 56 authorities have closed over the last ten years. Although not all of these closures were finance driven, it is significant that the number of decisions made for financial reasons appears to be increasing.

Of the libraries that remain, there is evidence that few library authorities have a strategy, structure and culture in place that is aimed at tackling exclusion. As part of their assessment of Annual Library Plans, consultants were given a guidance question on social inclusion : "How far does the service meet the needs of all sections of the community ? Is it combating social exclusion ?" (IPF, 1999). In answering this question the consultants reported that :

"Social inclusion was scored poorly by our readers. It was well below average in a large number of plans....We have found many individual initiatives which are clearly directed at one or more minority groups, but what seems to be lacking is a comprehensive review of social inclusion (from a library service standpoint) and a co-ordinated response to this particular challenge" (IPF, 1999).

UK public libraries have also been criticised for their failure to engage with ethnic communities. Roach and Morrison (1998) found that "a social distance exists between the public library and ethnic minority communities which tends to exclude ethnic minority citizens whilst preserving professional autonomy." A similar picture has emerged with regard to social class (Pateman, 1996). The failure of UK public libraries

to address social exclusion in other areas (such as lesbians, gays, women and children) are covered by Working Papers in this series.

The picture across the rest of western Europe is patchy, with excellent provision in countries such as Finland, Denmark and Sweden, while in Italy, Portugal and Spain the library infrastructure is not so well developed.

Finland has, like all Nordic countries, public libraries of a high quality standard, frequently used (60-80%) by the public and well supported by government policy. According to legislation and policies, public libraries are considered to be amongst the basic public services. In 1994 the Ministry of Finance prepared a national information management strategy "Towards a Finnish Information Society" (EC, 1997). All Finnish libraries offer access to the Internet free of charge. Helsinki City Library was the first public library in the world to offer public access to the Internet. The state provides financial support to help public libraries gain access to the Internet.

In 1994 the Danish government published the report "Info-Society 2000" which included the statement : "Public libraries have a central role in order to ensure that the Danes will not become divided into an A-team and a B-team in terms of information technology" (EC, 1997). The Danish Public Libraries Act (1994) states that all basic services, including Internet access, must be free. State funding is available to enable all public libraries to gain Internet access.

In Sweden public libraries are the most widespread and well-visited cultural institutions. The task of the Swedish National Council for Cultural Affairs is to support and stimulate library activities, among other things to increase the libraries' chances of reaching new groups of library visitors. Proposed library legislation, covering the entire public library system, has been submitted to the Swedish parliament. The bill prescribes that all citizens shall have access to a public library. The bill also specifies that the public libraries shall make computer based information available to all citizens : "IT at the public library has an aspect of social justice - differences due to geographical distance and private finance can be evened out" (EC,1997).

The development of public libraries in Italy has been hampered by administrative and institutional problems, shortage and discontinuity of financial resources, lack of professional up-dating, and problems with buildings and structures. Portugal has only 46 access points to the Internet, many municipalities do not have a public library, and "traditionally, libraries do not co-operate with each other" (EC, 1997). Spain has 51 State Public Libraries which face a number of economic, technical, professional and social barriers : "The effort made in the last years to improve public library services has not been accompanied by an improvement of the poor social image that public libraries have in Spain. The idea of libraries as information centres to serve a community is a recent idea due to historical reasons. At present there is the risk that some other institutions play the role of general information providers to citizens" (EC, 1997).

Required inclusion

Access to education and qualifications is improving in China and Vietnam.

Oxfam's Education Performance Index (Vallely, 1999) measures how many children enrol in school, how many complete the course, and how many girls that includes. The Index is predictable, with Bahrain and Singapore at the top and Niger and Ethiopia at the bottom. It also shows that good policy can partially counteract problems of low incomes. China punches educationally well above its economic weight. So does Vietnam, as a result of increased investments, reduced costs and a strong political commitment to education. China has an average income similar to that of Pakistan, but its children are three times more likely to enrol in school and twice as likely to finish.

89% of children in China receive what UNESCO defines as a basic education. This compares favourably with other developing countries such as Bangladesh (51%), Brazil (50%), India (68%), Indonesia (88%), Mexico (82%) and Nigeria (71%). One in every three Chinese families has a child attending a primary or junior high school. About 70% of the schools are in rural areas.

Basic education expenditure in China has increased from 44 million yuan (270 yuan per student) in 1991 to a projected 191.6 billion yuan (610 yuan per student) by 2001. This represents 4% of the GNP. Basic education takes 65% of China's total education budget. A nine year compulsory education programme has been implemented and China's illiteracy rate dropped from 80% in 1949 to 15% in 1990.

Vietnam also has a very high rate of literacy, compared to its neighbours. It is estimated that over 95% of the people of school age can read and write. This is the reversal of the position at the declaration of independence in 1945 when 95% of the population was considered illiterate (Aldis, 1996).

In 1945 Vietnam had only 300 university graduates. In the academic year 1992/93 (just 15 years after the end of the Vietnam war with America) Vietnam had almost 162,000 university and college students. A similar picture has emerged in China since the Revolution in 1949.

China has 388,900 libraries in all (not counting those run by military units) including the new Shanghai Public Library, the largest in China and one of the ten largest in the world. It has over 10 million holdings, including two million items for circulation and over 1000 Chinese-language newspapers. Housed in a new 900,000 square feet facility equipped with advanced technology, it is open at least 12 hours per day, 7 days a week (Ladizesky, 1996).

Inclusive diversity

Access to education and the number of students gaining qualifications has improved in North Korea where universal 11 year compulsory education was introduced in 1975. The literacy rate is 99%.

Cuba has the highest literacy rate in the Americas and one of the highest in the world, with 98% of the population having received at least an 8th grade education, according to UNESCO endorsed figures. It has achieved the highest index of teachers per capita in

14 *Link-Up 11(1/2) March / June 1999 ISC No 9. Summer 1999*

the world, with one teacher per 37 inhabitants (Tovar, 1997)

Cuba has a ninth grade minimum educational level. It has more than one million technicians and university graduates. Practically the whole infant population that needs special education for those with disabilities is provided with it. Schooling for elementary and junior high school levels is universal. The educational budget is high and, regardless of the critical economic situation the country is facing, there is not a single pupil or student that has not had the teachers and minimum material resources to continue studying. Cuba has the world's lowest index in the student teacher ratio (Ruiz, 1998).

The Cuban model has produced over 500,000 university graduates and hundreds of thousands of technical students. It has 200,000 teachers and professors (many of whom have university degrees and postgraduate studies). It has 11,000 scientists, the vast majority of whom are young. The educational budget for 1994 was in excess of 1.3 billion pesos. Free education has been maintained for 40 years. The per capita of students is the highest in the world (Tovar, 1997).

Cuba occupies one of the first places in the world in the per capita of postgraduates that hold scientific degrees. Although, from the qualitative point of view there are still some inefficiencies to be overcome in the teaching and educational process, Cuba ranks in these parameters among the richest nations of the world (Ruiz, 1998).

Before liberation there were no universities in the northern half of Korea. In 1946 the first university was established. By 1970 there were 129 universities and today there are over 200. Nearly 1.5 million students have graduated. Students in Korea do not have to pay tuition fees, which are paid by the state, and their living expenses are also borne by the state. Students are provided with free uniforms. Education at all levels in the DPRK is free (Hudson, 1999).

Millions of volumes are stored in Cuban libraries, spread throughout every city and town. Travelling libraries have also been established to transport culture to the country's remotest areas. In 1997 Cuba published 1,858 titles with a print run of 45 million copies. There are 338 public libraries used by 6 million people who borrow 8 million books (Tovar, 1997).

Before Liberation there were only seven libraries in North Korea. Now there is the Grand People's Study House in the centre and the well organised State library system at the provincial, city and county levels in the country. By 1947 the number of libraries had increased to 102 and book rooms to 1253. Today libraries and book rooms total over 15,000. In every district there are regional libraries and students and pupils libraries. Reading rooms for newspapers and books are everywhere. There are libraries for science research, university libraries, factory and enterprise libraries and countryside libraries (Rip, 1996).

Recommendations

1. that there is a shift from the current approach towards tackling social exclusion in the

- UK on the basis of voluntary inclusion, towards approaches that are based on required inclusion and inclusive diversity.
2. that UK libraries adopt appropriate strategies, structures and cultures for tackling social exclusion, based on required inclusion and inclusive diversity.
 3. that UK libraries study the features of library systems in countries which base their approach on required inclusion and inclusive diversity.
 4. that UK libraries learn from the lessons of people's struggles, as documented in part one of this working paper
 5. that UK libraries develop a wide range of performance indicators for measuring their success in tackling social exclusion

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Researching the Disappeared in Chile during the Junta by Roberta Bacic

I am not a librarian and I will not speak only about library work and explain why at a certain point we use libraries and why some times they were so dangerous that the best way was never to go the library. We could never use libraries - you could disappear just by going to the library.

I am going to try to show you the work we did so that you can raise your own questions about it here. I come from the human rights world and so I analysed the topic from the point of view of human rights. I have worked for 25 years in the area of disappearances (in Chile) so my work is quite technical and I can share with you some things and some things I prefer not to say. It is a very difficult situation in which I have been placed coming here as there are some things that are dangerous to share because we want to protect some people. Nonetheless I will focus on the techniques for researching the disappeared so that you can somehow find out what happened to the people.

I will explain to you what happened to you in Chile and how I went from working for the State to Non-State and to State again because before the junta, before the putsch in Chile, before having dictatorship we were people who had embraced politics, like in Cuba, we wanted socialism and we had voted for socialists. And it was the first country in the world that was trying to make a revolution through a democratic system like voting.

I myself grew up in the system, went to university in the system and the coup caught me at 24 years full of energy and hope for the change. We were really happy to see workers reading books on the buses and in the streets, with everybody having access to books, libraries culture and art, but the junta brought a different situation. Doing research into the disappeared in Chile we did lots of things during dictatorship and in spite of dictatorship and we paid the price of doing this during dictatorship and I finished my research work working for the State as a person working for the truth commission as I had experience of working clandestinely and with files that were not from the State but then I had to come back to the files of the State.

I was engaged in a social movement that made us think that the transformation of society was possible; it was there, it was reality, we did not invent it. We chose it, we had it - a socialist government in power through the vote. I had never thought about the people who were not happy about that, as to be it was very obvious that it was a decision of the people and so we did not care very much about the power of the people who did not want it to be. Now, from being a valued person contributing to the new society you become an enemy, and your identity is lost, you are a nobody; I was a teacher at university, I was teaching young people and I was very young. Suddenly I was a person who had to be fired from work, I was dangerous and so you look at yourself and say I haven't changed so much from one day to the other and so what is wrong that the workers are reading, what is wrong that the workers use the streets that belong to the country, why should they go only beyond these areas, why should they start from this park to the other, so it takes you quite a long time to stand up again, and you also feel that from struggling for social change, you have to learn to survive as an individual so the collective ideal of building together is broken and you have to take decisions on your own but you start doubting that is possible with other people, but nonetheless you can't do it on your own.

Organisations, political and social life were completely proscribed. More than 3 people

together in a corner could be a reason to be arrested. So we used to use the parks to meet, mainly for political reasons but also sometimes for culture and all our poets performed everywhere.

So at that stage you start to think what can I do. Human rights violations became an everyday experience; from being fired from work to torture, jail, exile and up to disappearances, so you knew that whatever you did in your past life could bring you to any of those things. So the determination of what to do was difficult - it was not just a social process, it was a problem of survival. Is it possible to do something or not? It took me about 6 months from the coup to decide. You start looking left, at your right, at your family. My parents were in favour of the coup, I myself engaged in the liberation movements.

I had four options.

1. Try to accept the situation and survive as well as possible.
2. Make an effort to understand and respond to the situation.
3. Act as if nothing was happening. There is a big proportion of people in my country who still don't know what happened - and you could not know because you had no access, or you could do it deliberately and say I will not see.
4. Deny what was going on and support the new institutionality, say no, we were wrong and now we go to the other side.

At the same time I had lost three of my best friends who had disappeared. So the idea of disappearances were not something that happened in another eccentric country, it did not happen in a film, it happened to my people.

And my house had been searched for evidence if they had been there or not. You had to deal with that - there was no way out.

So I decided to make an effort to understand. I studied philosophy and I had done a masters degree in education and technology. I worked with students in the last year to help them write their theses, so I decided to go to the area of scientific study of what was happening, but very soon I realised that there was no scientific study possible if I was not connected to reality, so I had to go into active action. I always say that if we had not had the coup, I would have been a prominent academician and never thought about having to get involved directly with the problem of human rights abuses. I had been ethically inspired by that and I had signed lots of letters for everybody in solidarity with other countries but I had never chosen the area of human rights. We had to learn through the horror. We did not start the research from academia. So academia helped us to go into the subject and organise what you had there and put into order what your feelings were. And besides doing that kind of work you had to live and somehow survive and follow a normal life- I had children and a husband, I had students, I had neighbours, I had cats, I had a dog and I had a garden, so you have to make life a reality and not be naïve.

When I decided that I would act and respond to the dictatorship, I chose to work with the relatives of the disappeared. This is because of friends that I had lost, and also 10 years later, I realised because of my past - my grandparents had died in Auschwitz. My mother had survived Auschwitz so somehow I was responding to something my parents had not done and were not dealing with their past - they had come to Chile and stayed in Chile and become Chileans.

Working with the disappeared meant four different areas of work that I took over with groups. I really trust team work - in spite of everything, in spite telling us that it shouldn't be done and it wasn't good, in spite of knowing how difficult it is to work with people and how many frictions we had, I think nothing can be done as individuals if we don't trust and we don't share and we don't enlarge our concepts and we don't trust other people to deal in the way they deal with things because the world will never be the way we want it to be. We will make up a place where we can co-exist and work together and produce together because even individual work is not wholly individual - you have taken ideas of other people, you have rejected ideas of other people, you have enlarged your view.

When working with victims - I use a word I do not like - my country decided to speak of people who suffered human rights abuses as victims - and victim is a word that really offends me very much. A victim is a person who has no power, a victim is a poor thing who we need to do charity and give him a coin, and I think those people are worth more than pity, so I always say: 'people who suffer human rights abuses'. And I was very much impressed when I went to Palestine and I went to Israel and feel quite close to the Palestinians being of Israeli origin and in every house where someone had died there was a flag because that someone was a hero who had given his or her life for the change. And in my country people were victims - poor things. I do pity the situation that they disappeared but the condition of calling them victims gives society no responsibility. We will give them something back that they lost and then OK.

I brought some photos of people so you can imagine who these people really were. They were people who were alive - they were not numbers or statistics they were young people, older people, workers, politicians, students who lived, loved, hated like each of us, and to be able to work with the relatives of the disappeared, you had to get to know and get to learn the disappeared through the people who were alive. Those people suffered very much because they were not allowed to name them. So you had to deal with very difficult issues. Sometimes during 10 or 12 years of working together the Disappeared was not named - he was called he, when they took him, but they would never say his name. So that changes your academic study - I was used to doing a lot of enquiries, of taking testimonials with people who would willingly tell you everything they thought and now you had to learn to take testimonials from silences, to read from the non-said, to read from the complaints of illnesses for example. You could hear that she was ill and then you could learn that the illness was caused by the somatization of the big problem she had, the problem that could not be spoken out.

So from this direct work you could denounce the regime and human rights abuses at national and international levels. And especially we had to work with human rights violations and we had no time to speak about a culture of human rights because first was the idea of how to solve that problem.

And in those areas of denouncing we had to work in four areas. One was reporting what was happening - there were people who were really brilliant in reporting and telling, taking notes, going to the jails, listening to the people who were queuing to visit, just reporting facts and numbers.

There were people who got involved in actions - actions to demonstrate the evil of what was happening inside and also outside the country. I myself got involved in a movement against torture so we used to walk unannounced in front of the places where they were torturing people. These actions took 30 seconds. So I always look at what happens in Europe when people protest - they speak, they let people know when they are going to protest and the police come and are there and they stay for a whole three hours and then you meet people.

We have what we call one-second demonstrations in which we were so organised and no democracy at all, we had one person who directed the action we came on time, we trusted the person, and there was one sign that said that you had to be in front of the building that said "here they torture people" and then off we went and the best action was the action in which no-one was taken prisoner or arrested. Here normally it is very important to be arrested to give the coverage and the possibility to explain what is happening. But in my country to be arrested you did not know what is going to happen. You knew immediately it could be torture for you and so you would not risk it. Nobody wanted to be arrested, so all that was different.

We also did lots of networking when working with relatives of the victims because by doing the networking we could sometimes direct the person to medical care, social care, looking for ways of helping the people to get into the education system, so networking was basic. But all our systems were broken - trade unions were non-existent - so we had to invent, to almost start from scratch, but from scratch in a way in which we could not share very much so it was just trial and error, so it was very slow. All this work was very slow.

We had to invite observers. Sometimes we did not like to have observers, they were more of a burden because you had to be with them and explain to them but that was a way of somehow getting reinforcement but also at the same time it was a way of people going out and helping us. Chile has had the impact it has had and we have Mr. Pinochet here thanks to international solidarity and thanks to all these kind of things we were doing. It is not chance, nothing in life is chance or pure coincidence. It depends on the energy and the input you have. So although I say not always foreign observers were so nice and they were so naïve that we had to protect them so often, they were very important and we really thank them for the work they did.

What you could share outside was not all that was happening, so for instance I used to work for about 10 years with political prisoners so I used to sell the crosses they made in prison in different countries as a way of letting the world know that they existed, that they are artists, everything I told them was questions they raised, I was not saying anything. One of the big tasks I took over was to bring the money to their families to survive as no-one could get a job if a relative was in prison, and on the other hand, it was a good way to buy them food and to bring it to the jail so that they could somehow have a normal life.

Then we did lots of solidarity campaigning in which we were looking for different kinds of groups to help. Whatever I tell you is really very narrow as it is only my experience I cannot say this is the experience of all human rights workers. Nonetheless I had and I did lots of demonstrations. That was only done because it was a way to connect to the reality of the relatives of the abused. Because those people, it goes completely different from a normal society - when you go to a psychologist you want him to be objective, a person who has suffered human rights abuses needs to know he can trust the ideology of the person, that he understands what it means to be a disappeared. The torturers were trained by doctors so you cannot go to any psychiatrist and tell him what you are suffering, the trauma you have for the disappeared, so you have to have a network of people in which to trust even though you didn't always agree with their actions. So to be working, building this kind of world we had you needed to work together and you needed to be seen with them and join them in their decisions. I devoted myself over the years to research, I had somehow never thought about a truth commission, I didn't think it was going to happen in the near future so I still continued researching, taking notes and testimonials in one way during the first ten years and a different way afterwards. In the first years, if you look at my albums, I had no photos. I would come to Europe and would never have a photo of any of my relatives or friends, nothing that could put anybody at risk. Then I started in 1985, when I was becoming quite well known in my country and it was very clear that I would not so easily suffer the same consequences, I could start to organise in different ways. But now I am trying to do some research based on private letters I kept from writers in Chile. We never spoke of the disappeared but still by the non-said you can somehow follow the story. You can make a life story from them.

In those years I have never gone to a public library, never. I have never gone to look at the files of anybody. Research had to be done in a different way. This research took five main areas:

Information and reporting: for instance it was not that difficult to report how many people were in the prisons.

Keeping historical memory, and that has been something that has helped us very much and my country has dealt very poorly with that, South Africa is doing much better, although they are using all the research techniques we had in our truth commission and they were advised by us and we trained their people. They have a much wider political

concept that the truth commission is not dealing with the truth but is only a way to learn to deal with the past and that society as a whole has to change into society that incorporates the new values. We (Chile) did it, here is the report, here are the victims and that is it, and now we continue earning money and being very productive.

This keeping of the memory meant making from the small stories of the people the parallel story of the official story. The story is normally told by the ones who win, the victors. It is never about the people who suffered and lived from day to day, so we have lots of historical books on Mr. Pinochet, who wrote very good books on his point of view which are very well done. But that was one history, from the ones who wanted to account for it in that shape, and all the others had no real voice. We were, like little ants, keeping histories and little details to put the other side of the story. As in the film, "Life is Beautiful" they show that in spite of everything there are gestures of solidarity, things you do that make life worthwhile even in the worst conditions and people even in the worst conditions under torture have the option to be true to themselves. You always have a choice. So this historical memory we thought would be good in the future.

We also kept reports for legal prosecutions. We did not know if somehow in the future this would be helpful or not. So for instance a lady said, but I know exactly the man who told me when he was drunk where he put the people, so why is it not possible for a tribunal to take a testimonial and ask him what happened? So all these kinds of things my people and I were keeping and sometimes before the end of the dictatorship we were already using part of that to report.

In my country the Catholic Church did wonderful work. They created what we call the "cartera de la solidaridad". It was very technical and scientific work - they kept files for the future when there was the change from dictatorship into a new government. We cannot speak about democracy as Mr. Pinochet is a senator for life even if he is detained here. But still in that change the Catholic Church decided to hand over the files to the truth commission.

And the other area where we worked a lot was for academics - I was obsessed by the fact that I had to understand what was happening. By working with the truth commission I had to interview the perpetrators and I had to learn of their fears and how they saw us, to understand how society works.

We also researched for academic study - to help us understand the process of what was going on and to enable us to hopefully prevent further violations of human rights.

And finally our research contributed to the work of other areas in the human rights field.

Sources of information for research during and after the Junta:

Interviews

Interviews with relatives of disappeared and executed.

Interviews with survivors of the same events - time of imprisonment, witnesses of detention, neighbours, political comrades, etc.

Interviews with perpetrators

Interviews with lawyers involved in cases

Interviews with professionals who worked in NGSs and organisations that dealt with the victims.

Interviews with legal authorities and /or staff of public offices, here I had to interview lots of librarians

Documentation reviews or public records

Office that registers births, marriages and deaths, central ones and small towns and villages to see if the person had really been there and moving of people.

Archives of hospitals that register patient admissions, circumstances of arrival and by whom, development of the illness, situation in which he or she left the hospital. I never thought that once in my life I would have to go to the public library or the hospital library to go through these records.

Archives of public cemeteries.

Archives of church cemeteries and documentation. If somebody had appeared to baptize his child and we thought he was disappeared but somehow he went to a church and registered his child in church because he wouldn't register the child with the public authorities.

Archives of public offices such as the Home Office, town halls.

Archives of prisons - a place I stayed for weeks registering everything.

Archives of already filed legal cases (civil and military) I was asking a lawyer if you had it in England, but he didn't know. In Chile there is a special archive of such filed cases in which you can go back to processes.

Review of books in law courts. We have in Chile a book called "Ingressos" so you know what is coming in every day and then you have the "State Book" where you know the follow up of the case. So sometimes we could find that a disappeared person is not disappeared, he has already been executed and he was found dead in the streets and somebody just reported to the local place that they found a dead person so at that time everything colluded with the State, they would just file the case and go on. No-one would be responsible.

Review of processes themselves. So for people who would be victims, the fact that they weren't given the proper process was a way of proving that their human rights had not been respected.

Contemporary materials in libraries that I only dare to study from 1987 on, that means right at the end of dictatorship

Review of newspapers of the times - they sometimes spoke about "ten terrorists die in their own bomb" and then I had another story and then you had to cross check the information and you could somehow find out things.

Checking microfilms.

Checking magazines of the time, especially it was interesting the denial of the history. Checking magazines to prove that nothing was said, they did not contain anything that would show in the future what was really happening.

Checking graphic materials of the times.

Archives of libraries own transactions

Checking books acquired and discarded during the period.

It was really interesting to go the library of the university and see with which university they had agreements and which agreements had been stopped. The university where I worked had an agreement with a university in Russia. Of course all went down, no more connection so that the books stopped there. So it was interesting to look at the financial records to know what books had come in the past and to see which books are not to be found any more. For some reason financial records are never destroyed even though catalogue records are. And you could also check agreements and cancelling of agreements with editorials, universities and other public offices at national and international levels.

You could review readers' registers and it was very sad to do that because sometimes trying to go back to the students who had read, you could find the books the people who had disappeared had been reading so you could make a study of the person, all the passion put into their reading, how many had read those books on the socialist dream, and how many who had read those books had disappeared. So it was really important because sometimes in the truth commission you had to prove that the person had been made disappeared by the State. If the person did not belong to a political party officially how could you prove it if nobody saw he was detained? Sometimes by checking all that he had read you could know exactly what he thought and the danger. Now my question is, especially these two weeks since I decided to prepare this for you and I had never thought too much about that, how much did the military check the same to know who had to disappear?

Yesterday I received a very nice cassette from a friend of the very important launching of a monument in the mountains where 17 workers had been made disappeared. I did the research during the dictatorship living clandestinely in the mountains writing about that and it was an opening and it follows the story to the moment when the people of the village have come together and have a monument, and they have to face their history together. That book is very ugly, it was published with no money and now it is very nice to hear on the cassette and they are offering me now to re-publish it with new information.

Interview with librarians.

This is the final report of the Chilean commission, we have 4 volumes. I brought the last one because that is the last process in which we worked more technically. The first

three volumes were very important when the country made public to the world that it was putting together the archives of the other groups that worked during dictatorship. That is the real product of state work in which if you look at the people who worked with statistics, classifying - the people who disappeared were women, men, students, professors, everything and then you had the list of people who worked here, the State doesn't make itself responsible for the investigation, it puts very clearly the names of the people who were, so the State doesn't say 'this is truth done by us, these people did this for us'. It is not important for this report to know who did it because it would be dangerous if there is another putsch. We know much more than is here because the truth commission is not a gift to the relatives of the victims, it is a negotiated process of silence to the perpetrators so they know that we know much more than is here because by law it is forbidden to give names. In comparison to that we have the five, soon to become six volumes of the truth commission of South Africa produced by Macmillans, so lovely, coloured, hardback and cost £120 and ours is poorly produced by that State and given as a gift to all the libraries in the country, to all the public offices.

[Roberta rounded off the paper by providing the attendees with photographic records of her research work}.

Access for all: Libraries and Distance Learning in Tanzania

by Alli Mcharazo

I would like to talk about information provision by public libraries for distance education in Tanzania. Let me give you the background first of all before I embark on the business of identifying specific issues. In 1993 the Open University of Tanzania was established. It is the first open university apart from the one which was established in the 1940s in South Africa. In 1994 it enrolled something like 700 students. Today it has more than 5000 students who are studying for BA, BA Education, B.Com, B.Com Education, LLB, BSc, BSc for Education, and Foundation courses.

Clearly there was a social demand and manpower demand for having such an institution. The people have been asking for this type of education for quite some time. As you are aware there are only 2 universities in Tanzania.

We in the information profession whenever something like this is being established are asking ourselves questions. What impact would it have to our practices, what are the issues involved when a country is embarking on establishing a distance education institution. We are aware of the existing universities and colleges that are suffering from problems of lack of provision of reading materials. It is very difficult for them to receive up-to-date reading materials and periodicals. It is even more difficult to receive the materials which have been published within the country. Now with all these problems of resourcing, etc., why should a country start a new university? I understand that distance education is not new in Tanzania or Africa, but in the form of the Open University it is very new. Our practices have been influenced by campus

-based education systems. Public libraries have not prepared themselves to go hand-in-hand with this new emerging community, distance education students at university level. What do we need to do? Surely we must firstly identify the issues which are surrounding distance education and public libraries. I went around interviewing students, administrators, the Minister of Education and Minister For Higher Education, from the Open University of Tanzania. I also spoke to our information providers - public libraries, regional public libraries, etc. This took me some three and a half years as I came across several difficulties, for example, weather conditions sometimes caused bridges to be impassable.

I have found that traditional methods of education and library provision in the developing world are to blame for the problems that are being faced by library users. We haven't changed since independence 30 years ago. Libraries are still found in the main cities. But the majority of the people, 80%, live in the rural areas. They don't have district libraries there, or village libraries. There are very few rural libraries. Most of the libraries that do exist are lacking reading materials. My findings were that not only libraries run by the Government lack reading materials but also libraries which are run by foreign organisations. They do not provide materials which reflect the needs of distance learning students or students in general. They're there to serve the needs of their communities, for example, the British Council Library in Dar-Es-Salaam is there to promote British culture. So these materials do not reflect the needs of these students.

We have other things which are associated with public libraries - selection policies. The Tanzanian library service which has a network of 20 libraries, has a selection policy which was established way back in 1960s which does not address the needs of new emerging communities. Then there is the issue of fees. Recently they have decided to charge fees to its members. I know this is a big issue, you had an opportunity in the west to discuss the advantages and disadvantages of charging for public libraries. This opportunity has not been given to the people of Tanzania. Not many distance learning students are using public libraries because they cannot afford to pay 3000 shillings, equivalent to £3. Some students cannot go to school because their fathers cannot pay the 3000 shillings a year school fees. So if a father cannot afford to pay this how can he afford to pay another 3000 to join a public library?

Distance education is a new development and most institutions which are supposed to provide support to distance education, like public libraries, documentation centres and other information units, are not aware of the needs of distance education students. This suggests that even staff provision cannot articulate clearly or cater for the needs of these new users. Therefore they cannot provide for the needs of these students. However public libraries are expected to support the needs of distance learning students. This has been stipulated by all theorists of distance education.

Before 1961 the few libraries that existed were used by Europeans and a few Asians, most of the libraries were located in major towns and cities deliberately, as they were strategic to the colonial administration.

After independence in 1961 Tanzania inherited the colonial environment and it took time to change and to build new infrastructures. Multi-party democracy was introduced in the early 1980s. Nyerere was committed to education, people and the development of the country and under him public libraries flourished, but they deteriorated rapidly after this time.

So who are the excluded?

Women are disadvantaged in Tanzania from primary school level upwards. They are expected to take care of the family, not use libraries.

Poor people are disadvantaged as they cannot afford to use the system

The rural based population is disadvantaged as public libraries are in the cities and tend to operate on the false notion that libraries are for academics only. These libraries depend greatly on organisations such as Book Aid International for resources, but these resources are in English, and Tanzanians speak Kiswahili. The World Bank sometimes even insists that its money is spent in the USA. It is difficult for libraries to purchase even materials published in Dar-Es-Salaam. This haphazard provision of materials does not consider the information needs of the communities of Tanzania.

Libraries and Information Provision in Contemporary Russia

by Agatha Haun German-Russian Exchange

St. Petersburg Centre for Gender Issues.

Address: Russia 195196 St. Petersburg, Stakhanovstev St. 13, room 407, Tel, fax: +7 812 528 18 30, e-mail: pgci@sisters.spb.ru, director: Olga Gennadievna Lipovskaya, librarian, Irina Dmitrievna Merenko, open Tues., Wed, Fri, Sat; materials on Russian and foreign gender research, human rights, independent women's organisations, all other aspects of women's lives (health issues, history, violence against women, stereotypes and deviation, et.) holdings: over 2000 books, videos, legal materials /documents, periodical publications, audio recordings from seminars and conferences. Materials in Russian, English, German, French, Turkish, Portuguese. The St. Petersburg Centre for Gender Issues, founded in 1992 with support from a grant from the German foundation "Frauen Anstiftung", maintains a library/archive. The main goal of the archive is to collect information on women's organisations, feminism and gender research and to make it available to the general public. Materials are obtained both by purchasing from publishers and stores as well as through private donations. Many of the materials can be borrowed; there are copy services available for other documents. The archive, as well as the centre as a whole, is open to the public; the primary users of the archive are independent researchers and university students. The centre is supported by the Heinrich Boell Foundation, and maintains connections with analogous centres for

gender research in Moscow and Kharkiv (Ukraine). The next project that the archive staff plans to embark on is a computerized database of its holdings. As the search for material on these topics is highly labour-intensive in Russian libraries, the archive staff are interested in co-operating with western libraries and archives that have more systematic methods of locating materials. They are always interested in developing new relationships for exchange.

Archive of the Organisation Memorial

Address, Russia, 193194 St. Petersburg, a/ya 199, fax/tel: +7 812 246 19 28, e-mail: memscp@glas.apc.org, director: Veniamin Iofe, staff, 1 librarian, 2 archive workers, open Tues, Sat. 11:00-18:00, subjects: political repression in the USSR (history), the history of prisons and labour camps in the USSR, collection of 4000 books, 2000 volumes from personal collections, 1300 samizdat documents, materials are in Russian, English, French, and German. The Memorial centre, St. Petersburg, originated from a citizens' initiative with the financial support of the Soros Foundation. It offers a reading room, help in compiling bibliographies and a catalogue of the victims of repression. Therefore, a very diversified public comes to the archive: from researchers and academics through journalists to students. Since the materials unfortunately cannot be lent out, a copy machine is available. A large part of the collection was assembled from personal donations or gifts from publishers. The most important objectives are to extend the collection and to establish a bibliographic data base in the archive's two areas of emphasis. The archive works in close contact with the Memorial branch in Moscow. The library can always use help in finding and copying subject-related books, articles and archives in Europe and the USA. In addition the employees of the library are interested in an extension of relations with partners in the West (exhibitions, publications, etc.).

NGO Development Centre library (resource centre).

Address 191186 St. Petersburg Ulitsa Malaya Konyushennaya, 5, PO Box - a/ya 134, librarian Anna Klyotsina, e-mail ndc@spb.org.ru (telephone +7 812 325 89 13 (14)) The Centre supports similar institutions in St. Petersburg and northwest Russia by offering different types of services, advice on bookkeeping, fund-raising, organisational development, for example, resolution of internal conflicts and public relations work.

The German-Russian Exchange

The GRE was established in 1992 and works now in Berlin, St. Petersburg, Volgograd, Novosibirsk and Perm. The GRE promotes democratisation in Russia, by supporting non-profit organisations, which work in such areas as social work, youth work, aid to the elderly, rehabilitation of former drug addicts, help for street children, help for the homeless, environmental protection, women's organisations, help for the disabled and mentally ill, culture, education, human rights, aid to refugees. In addition, the GRE

arranges traineeships for Germans in Russia and for Russians in Germany, primarily people who wish to serve in non-profit organisations, especially in social work; holds seminars, conferences, study trips in Germany and Russia, concerning subjects such as refugees in Russia, non-profit organisations in the democratisation process. The GRE also organises internships for Russian journalists, in cooperation with the sister/cities programme. The GRE is supported by various foundations, the European Union's TACIS Democracy Programme, and donations. In 1997, the GRE in St. Petersburg was reorganised and the former Russko-Nemetskii Obmen became the Centre for the Development of Non-governmental Organisations. The consultations, seminars, etc. have continued. Now the Centre regularly seeks new contacts with foreign organisations, as partners for Russian non-profit organisations, for joint projects, information exchange, and exchanges of visits.

The library was established in 1994 with funding from the Robert Bosch Foundation, the Foundation "Internationes", and extensive help from the Consulate-General of Germany in St. Petersburg. In the beginning Stefanie Schiffer (now executive director of the GRE in Berlin) and Frank Fabel (director of the GRE office in St. Petersburg until 1997) worked there. Then the main objective was to make it possible for non-profit organisations, especially in the field of social work, environmental protection, and human rights, to obtain information about social work, human rights work, environmental protection, etc., in the West. They wanted to collect such information in a library, organise it, and make it available to the public.

Social work is a new profession in Russia. It came into existence practically simultaneously with the social problems at the time of the collapse of the Soviet Union. In 1989 the Faculty for Sociology opened at the University of St. Petersburg and in 1990 the first students began the study of social work. In 1992 the first systematic support for the self-help initiatives in the field of social work. GRE was also actively involved. The library is one of the first of its kind in all of Russia.. The aim is to help the non-profit organisations to gather information about how, why and what non-profit work in the West is done, and to make this information available.

Main subjects in the collection The library seeks to acquire the latest literature, periodicals, law texts, documents, newspaper cuttings, brochures, etc., to classify them, and make them accessible. There are materials in Russian, German, and English. At present there are approximately 300 German books, and 150-200 in Russian, as well as some in English in the library, plus several hundred items from the realm of so-called "grey literature", newspaper cuttings and brochures. The main part of the collection are books donated by the Robert Bosch Foundation, the Foundation Internationes, and the German Consulate-General in St. Petersburg. Materials are also given to the library by Russian and foreign non-profit organisations, social service agencies, seminar participants, sponsors and partners abroad. German and Russian books are registered in systematic and alphabet catalogues and card files, that means that there are German and Russian indices, alphabetically arranged according to authors and subjects. Subjects

include, among others, foreign policy, international communication, geriatric work, therapy and rehabilitation of drug addicts, women, health, youth and the family, cultural geography (especially Russia, the former Soviet Union, German), the European Union, homelessness, the environment, ecology, organisational development, assistance in founding and developing an organisation, sociology, social pedagogy, education in the field of social pedagogy, the theory of social pedagogy, media, laws, human rights, etc. At the beginning of the work there was a project involving a team of translators who translated books and other materials into Russian for the library.

Access and equipment

One can read the various materials in the library, however, at present nothing is lent out, because in the early stages, some materials were lost in the lending process. There is a copy machine in the building. Copying one page costs 1 ruble. (A pound is worth about 30-40 roubles.) The library is in a room measuring approximately 50 square metres, with reading space for up to 10 readers. The library is open Monday through Friday 14:00-18:00. There is Internet access which can be used by arrangement with the librarian. There is also a data base with information about foundations which support non-profit work and social work. However, there is not a great deal of money to purchase new materials. When material is urgently needed, often (also unconventional) funds and ways are found to acquire them.

The Public

The readers are, for example, university and college students who are studying social work and similar fields, also representatives of non-profit, non-governmental organisations, as well as researchers from Europe and North America, who are interested in social work, and those who plan to establish a non-profit organisation. About 10-20 readers come per week; naturally, there are more during examination periods.

Other collections

There are other comparable collections in St. Petersburg, for example, the Centre for Gender Issues (which has information on women, sexuality, etc.) and the library and information centre of the human rights organisation Memorial (with emphasis on human rights, repression in the Soviet Union, the GULAG, samizdat literature, etc.) In northwest Russia there are about 20-25 other libraries in non-governmental organisations, some of them within support centres or development centers, as well as in Moscow and other cities. Ideas and hopes for the future The libraries do not work very closely together at present, but exchange information via telephone, e-mail and newsletters. The declared goal is to develop the library further. Consideration is given to ways the readers can be better served, because even though the library has numerous contacts within Russia, much still must be done to build up contacts abroad. They would like to learn more and gather more information about library work abroad, about libraries, information centres, to visit libraries abroad, and exchange visits with foreign colleagues. Especially needed are the latest reference works about foundations in

Europe, North America, and Japan, contacts with non-profit organisations and social service agencies, libraries and librarians (especially those in the area of social sciences), and their publications. Anna Klyotsina would be glad to establish contact with professional colleagues and NGO workers, and invites readers of this publication, and members of progressive librarians' organisations to exchange information, experience, and materials, and even to visit in St. Petersburg.

Public Libraries and Social Exclusion - an International Perspective: conference resolutions

WHEREAS we consider that social exclusion is a world wide problem caused by capitalism and globalism ; and

WHEREAS we believe that the solution to this problem is socialism and internationalism ; and

WHEREAS we are convinced that library and information workers have a role to play in tackling social exclusion ;

WE RESOLVE that the following actions are required by library and information workers :

1. to be pro-active, committed and radical in their approach to social exclusion
2. to recognise that information is power, and that this power should be used strategically and tactically
3. to be aware of the differences between poverty, equal opportunities and social exclusion in different contexts and countries
4. to define who the socially excluded are, and to recognise barriers to library usage such as race, class and gender
5. to determine what information and library services the socially excluded require and demand
6. to encourage western agencies to support library and information workers in Majority World countries to identify relevant needs.
7. to make ruling elites conscious of the importance and value of information, education, literacy and libraries
8. to put pressure on governments (via agencies such as UNESCO) to commit a fixed percentage of national budget on education and libraries

From : all / some of those who attended the conference

To : LA, IFLA, FID, LA members, British Council, UNESCO, EU, donor agencies